THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Adam fell that men might be; and men are, that they might have joy.*"—BOOK OF MORMON, II NEPHI, 2: 25.

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GREETINGS FROM THE FIRST PRESIDENCY.

FROM THE CHRISTMAS NUMBER OF THE "DESERET NEWS."

WE hail with pleasure the advent of another Christmas day, celebrated throughout Christendom as the anniversary of the birth into this life of the world's Redeemer. We regard and venerate Him as the Christ, the veritable Son of the Eternal Father. To the Latter-day Saints we extend cordial greeting at this festive season, and congratulate them on the condition of the Church and its pleasing prospects. In temporal things our people in the valleys of the mountains have been greatly blessed. Bountiful harvests have been reaped on field and farm, in orchard and garden and vineyard. The flocks and herds upon the hills and the ranges have been multiplied; most of the industries that have been established have flourished; comfortable homes greet the eye in every direction, and want and penury are little known among the Saints. For these favors of divine Providence we ought to be truly grateful, but in addition to these good things which are material, there has been an increase of spiritual life and unity, resulting from increased faith in God and confidence in His servants.

It is delightful to behold the peace and joy and contentment to be found throughout Zion, and the determination exhibited to hold fast to the truths which our Heavenly Father has revealed in the latter days and to the spiritual kingdom which He has set up to "be thrown down no more for ever." In all the quorums of the Holy Priesthood and in the auxiliary organizations there is a marked increase of interest, intelligent inquiry, and intense satisfaction. The efficiency displayed by the presiding officers among them is

evident to all observers. The influence of education is also apparent; the Church academies, college and universities show marked improvement, being aided far more liberally than ever before from Church funds; musical culture is progressing; order is maintained in public gatherings, and advancement is seen on both intellectual and spiritual lines.

One striking evidence of the faith of the Saints is their fidelity in the payment of tithes, in their offerings for the poor, in the erection of substantial and elegant houses of worship, in the maintenance of missions, and the support given generally to all measures for the spread of the work of the Lord. Our people are gradually following the advice given to "get out of debt." It is confidently hoped that the Church itself will, before long, be free from the bonded indebtedness which has been a burden upon it for some time. It will be glad tidings to us all, if by the next Christmas day we can declare, truthfully, that "we owe no man anything, but to love one another."

The Church abroad is strengthening its hold upon the thinking portion of mankind. Prejudice is being removed from the minds of good people. Substantial meeting-houses have been erected at several points, and the way is opening for the promulgation of the Gospel in many lands, some of which have hitherto been barred against our Elders. There are openings for our missionaries too numerous to fill at present. The cry is repeated, as of old, "The harvest is great, but the laborers are few."

The unveiling of the monument to the Prophet Joseph Smith at Sharon, Windsor County, Vermont, on December 23, the one hundredth anniversary of his birth, is a cause of great congratulation to all who believe in his divine mission. Slander, false witness, and the shafts of malice are arrayed against the Church and its authorities, as may be expected until Satan is bound and falsehood is conquered by divine truth. It is our duty to bear such things with patience, and not permit ourselves to be aroused to anger or retaliation. We should stand up for the right, and as far as possible ignore the wrongdoers. The knowledge that God is with us and that His work will prevail should buoy us up under every difficulty and every trial, having the conviction that the Lord will cause even "the wrath of man to praise Him." The very efforts of the enemies of His Church to hedge up its way will be overruled by Him to accelerate its advancement.

We advise the Saints to enjoy as far as is possible and consistent, the pleasures of Christmas time, with that temperance and regard for others which should be observed at this sacred anniversary. Bless the children; provide for the poor; comfort the distressed; visit the widow and the fatherless; forgive those who may be regarded as enemies; be filled with the spirit of blessing; have charity for all; promote peace and good will, and spread abroad the light and intelligence which flow down from heaven in the Gospel of the Son of God; recognize His divine hand in all that is good and useful and that promotes the welfare of humanity. All truth, from whatever source it seems to emanate, in science, in art, in philosophy, in theology, in discovery or invention, which promotes happiness and elevates mankind is from the Father of lights, who sent His Son, Jesus Christ of Nazareth, into the world to uplift His sons and daughters and bring them out of darkness, ignorance, and sin into communion with Him and obedience to His laws. Glory and praise

be unto Him for this great and crowning mercy! Let all nations join in the glad refrain which was sung by the angels at the Savior's birth! We extend greeting and blessing and earnest desire for the favor of heaven to rest upon all the human family, with the fervent hope that the time is not far distant when they will bow the knee to King Immanuel and sing with united voice, Glory to God and the Lamb for ever and ever. Amen.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency.

A TIMELY RECOGNITION

OF THE PROPHET AND SEER OF THE NINETEENTH CENTURY.

A PLEASING feature of Christmas celebration by the Latter-day Saints in the year of our Lord Nineteen Hundred and Five, is the erection, unveiling, and dedication of the monument to Joseph Smith, the Seer of the Nineteenth century, at his birthplace in Sharon, Windsor County, Vermont. He was born there December 23rd, 1805. At this centenary of his advent into the world, it is a fitting time to commemorate that event and give honor to an illustrious man whose mission has been but little understood, but whose name, as was predicted at the beginning of his active career, is known throughout the world for good or evil.

He made his mark upon the history of his time. Under divine inspiration he founded and built up the Church of Jesus Christ of Latter-day Saints after the pattern of that which Christ Himself set up while in the flesh. It is conceded to be the most complete and powerful ecclesiastical organization in the world. Starting with six members on the sixth day of April, 1830, it has grown into a vigorous body, numbering hundreds of thousands, the members of which are scattered in all the civilized nations, while its central location on the western slope of the Rocky Mountains finds a dwelling place for devotees, who form the majority of the population of a sovereign State of the American Union.

The principles he advocated are both rational and scriptural. They account for the origin of things spiritual and natural. They explain Deity and God's relation to humanity. They answer the soul's inquiry, "Whence am I, what am I, whither am I going?" They reveal the reality of Eternalism. They settle theological disputes that have been carried on through centuries. They disclose the doctrine of God's personality, manifested in Christ His divine Son, in the power and light of the Holy Ghost, by which He is omnipresent. They expound the truths concerning the fall of man, the plan of redemption, and the future of the human race in the various conditions and degrees in the "many mansions" of the Eternal Father, the justice and mercy of the Almighty, His purposes in relation to His children who inhabit the worlds He has formed for their dwelling places throughout the extended universe, and

open up to the understanding of mortals life and light and immortality everlasting.

During his short career on earth he translated the records containing the ancient history of the American continent, built cities and temples, brought forth knowledge, wisdom, and philosophic truths to a greater extent than any other man esteemed as a prophet, a sage, or a revelator. He sealed his testimony with his blood. His name will be enrolled upon the list of the martyrs. It is venerated now by people of all nationalities and tongues. He is also decried, despised, and rejected by numerous millions who do not understand his works or his words. It will take time as well as labor and the spread of intelligence to make him known as he was and is and will be. His followers have no doubt of the ultimate result.

The erection of a monument to his memory is a fitting tribute from the people who esteem him as a man of God, raised up to usher in the greatest of all divine dispensations, preparatory to the second advent of the great Redeemer, the Christ, the rightful King over all the earth. "Honored and blest be his ever great name!"—*Deseret News.*

THE REALM OF GIRLHOOD.

THE GIRL WHO EARNS MONEY: FROM THE LESSON DEPARTMENT OF THE "YOUNG WOMAN'S JOURNAL."

A GIRL can learn many valuable lessons in economy and wise expenditure through earning money for herself. Money given to a girl or to a woman has never quite the flavor of that earned by herself. But there is also a danger lurking in this experience. Selfishness and extravagance often develop in a girl who begins to earn money. Time and experience may modify and soften these undesirable traits; but the girl who begins to earn money should study herself and her relation to her new-formed independence. The power to give or to withhold, which is a part of every man's life and position, is full of gratification. A well taught youth has had his moral responsibilities drilled into him from boyhood. A boy comes into his earning experiences because of his training with more or less sense of equity and right in the distribution of his income. But a girl entering suddenly into the earning markets of the world, finds herself, too often, without any past training, with no home expenses to meet, and only her own will and desires to consult. Let it be said at first that every girl and woman who helps to make the house a home by domestic labor, earns certainly her own board and clothes. But not until a girl goes out and earns money outside her home will she have the sometimes dangerous power which earned money gives.

The duty which first confronts a girl who earns money, no matter how small or great the sum may be, is to pay tithing upon it. This belongs to the Lord, and has done ever since the days of Melchizedek. Latter-day Saints are willing and glad to pay tithing, for they have proved the Lord in that way, and His promises are never vain. Set this aside, therefore, out of the

monthly or weekly wage, the moment it is received; for if you once get in debt to the Lord, the evil one will try to prevent you getting out of it.

The next duty is to regulate the expenditure of every cent that remains after her tithing is paid. Money easily becomes a cruel tyrant if it once gets the upper hand. No matter how large or how small the sum may be, it is at once her slave or her master. It is her slave if she has control; if she knows where her dollars are to go and in exactly whose and what service they are to be used. But if she has no studied plans, no settled ways to spend the money, it is soon gone on the whims of the moment and she is penniless. Let her look over the field of her wants, the needs of her family, and the requirements of society and charity. One need should not crowd out another, but let her determine to be master of her own resources, and then weigh carefully each contending need and desire.

There are all sorts of girls; girls who give all the money they earn to their parents or family, and girls who give none at all; girls who are fairly just, and girls who are fairly generous. But all girls should remember that if they go out to earn money, the mother who stays at home and boards them is entitled to what she too earns. Mothers make a grave mistake who fail to teach this lesson to both sons and daughters. A girl earning money should give a regular sum to her mother, even if she does not need to pay her board. Money given by the daughter to the mother is not a gift, nor should it be looked upon as such. The bitterest bread eaten is the bread of dependence, and there are too many noble, self-sacrificing mothers who never taste any other. Let it be the care of the girl who earns money to make her mother feel that they are in a partnership.

It is natural, perhaps, that the next care a girl has is for her clothing. Let the girl who earns her money guard against extravagance and frivolity. Next let her decide how much she will spend on clothes; and with her pencil jot down what she needs and how much she can afford to spend. Then as she values peace and independence of spirit, let her not go over that amount. Let her avoid sales and bargain counters as a rule, unless she has the wisdom and self-control to buy that only which she needs.

We can take a lesson from the European girl who generally is a wage earner, or who receives a regular sum from her parents. Girls there always spend something in buying those materials and supplies which will some day stock the dear little home. It is a lovely thought to secure and prepare the house linen and home supplies for the future happiness for which all girls watch. And if a girl begins to do this, it will furnish some of the sweetest and most innocent dreams and ideals that were ever born in the heart of woman. And when the happy day comes that the right man claims her for his own, how precious will be the store which her own hands have earned and laid away for this blessed event.

Two little children being awakened one morning, and being told that they had a new little brother, were keen, as children are, to know whence and how he had come. "It must have been a milkman," said the girl. "Why a milkman?" asked her little brother. "Because it says on his cart, 'Families supplied,'" replied the sister.

A MODERN CONCEPTION OF DEITY.

Dr. Lyman Abbott, the noted American preacher, has at last come out with a statement of his conception of the Deity, which should give orthodox theologians food for thought. He is quoted as follows:

"I wonder if you students in Harvard will understand me when I say that I no longer believe in a Great First Cause. My God is a great and ever-present force which is manifest in all the activities of man and all the workings of Nature. I believe in a God who is in and through and of everything—not an absent God, whom we have to reach through a Bible or a priest, or some other outside aid, but a God who is close to us. Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature, not a creation. No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time even as it is now. Yet God has a personality. We recognize it as we recognize the personality of a Titan or an Angelo. Only God is always working, always creating, whereas their work is done. God stands near us. The mother of a deaf, dumb, and blind child gives her daughter one, two, three gifts without being recognized. Finally there breaks through the child's intelligence the fact that these gifts, so kind, so loving, spring from the same source. It throws its arms around her neck and kisses her. Even so we, ever in the presence of God, come to realize His proximity and love. God makes for good. Man's progress is a progress upward. Each day is better than the first."

Someone has, hastily, characterized this statement as "a new religion." But there is nothing new in this. Pantheism is not new. It is really the logical escape of the refined intellect from the polytheism of paganism. It presents a theological platform upon which both Jewish and Gentile philosophers have met. God, as an ever active energy, manifest in every part and particle of nature, has been proclaimed by some philosophers for hundreds of years.

Is it not strange, though, that a theologian, when dissatisfied with the orthodox conception of the Deity, turns to pantheism instead of the Scriptural representation of God? Is there any conception on the subject which is worthy of consideration, except that which is revealed through God's inspired servants? A man low in the intellectual scale, carves an image and gives it certain features, and calls it god. Another, a little higher up in the scale, makes a different image, more beautiful, but still an image. Another, still higher up intellectually, discards all visible images and pictures in himself a god that is all "energy." The ignorant pagan confines his god to a few objects of nature or art, and worships before them. The pantheist sees god in every object and manifestation of "energy." Why is the last conception so much better than its predecessor, since they all are of the same human origin? Is it possible to know God except by revelation from Himself?

We do not wonder that thinking men and women turn from the orthodox teachings concerning the Godhead, which are clearly made up of the ideas of pagan philosophers, but we hold that there is no reliable source of information concerning God except the revelations given from time to time, during the different dispensations of human history. If we are not to believe in the God of Abraham, Isaac, and Jacob, Moses and the prophets, the God revealed in and by Jesus Christ, and the God revealed in this last dispensation, which various revelations all agree as so many genuine photographs with their original, then there is, it seems to us, no escape from absolute atheism. For man-made images of God, whether formed out of wood, stone, or metal, or put together out of abstract ideas in the workshop of philosophy, are all worthless. They may show more or less ingenuity of workmanship, but that is not enough for a basis of that faith without which there can be no eternal exaltation.—*Deseret News.*

FOR MOTHER'S SAKE.

I ONCE heard a bowed-down father talking to a careless daughter whom he loved. "Lizzie," he said, looking in her deep blue eyes and stroking her golden hair, "Lizzie, I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face. Of course it has not been brought there by any act of yours; still it is your duty to chase it away.

"I want you to get up to-morrow morning and get breakfast. When your mother comes and begins to express surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, chubby hands, whenever they were injured in those first skirmishes with the rough old world.

"And then the midnight kisses with which she routed as many bad dreams, as she leaned over your restless pillow, have all been on interest these long years.

"Of course she is not so pretty and kissable as you are, but if you had done your share of the work during the last ten years the contrast would not be so marked. Her face has more wrinkles than yours.

"And yet, if you were sick, that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine, chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 4, 1906.

EDITORIAL

TRADING FAITHS FOR A CROWN.

A DISPATCH from Rome dated December 5, has the following news item:

"It is stated that the Duke of Norfolk's recent visit to Rome, and his long private audience with the Pope, were connected with Princess Ena's change of religion if she marries the King of Spain. The Pope wishes, and the King's mother is of the same opinion, that the change should precede the betrothal. Great Britain consents to this course, but wishes the ceremony to be as private as possible. The Duke is believed to have been able to smooth over the difficulties."

And so the Princess Ena must change her religion before she may become the bride of the young King of Spain! and negotiations are in progress that this change may be effected. The Pope at Rome will take a hand in thus transforming the prospective bride from a Protestant to a Catholic—in changing, figuratively speaking, the young lady's plain Protestant robes for the more elaborate ones of the Roman church.

But is not the figure of clothes an apt one? Nothing in the dispatch would lead us to believe that the change would affect anything nearer the heart than her bodice. It is a matter of mere outward form, a passive conformity to rules governing the household of kings, a diplomatic business transaction. Whether or not the betrothal of the Princess Ena to King Alfonso is a matter of the heart, we do not know; but it appears pretty certain that the required religious change is not.

It is a usual thing among the royalty of Europe to thus change "faiths," when by so doing a good match can be made. Religion is thus made to appear in very deed nothing but a cloak which is easily donned or laid aside as occasion may require.

It is this conscienceless treatment of the varied forms of the Christian religion which has brought it into disrepute with many thinking people. They see that religious professions have a price—they can be bought and sold as in a market; and because of this, they have concluded that there can be nothing vital in religion, and least of all, in the forms of the Christian religion with which they are acquainted.

True religion is a matter of the understanding, of the reason, and above

all, of the heart. A believer in the Gospel of Jesus Christ ought to cherish his faith above everything else on the earth. All else should be subordinate to it, as it should be the supreme law of his life. The Gospel requires this undivided loyalty of its professors. "The Kingdom of God or nothing" is the motto of the true believers—they who have faith in the promise of the Lord that if they seek first the kingdom of heaven they shall have all needed things added unto them.

The princess who aspires to be Queen of Spain may be good and wise and beautiful, as we think all princesses ought to be; but she is yet mortal, and has a soul to save. If her religion permits her to make a change that is not based on conviction, then there is something wrong with her religion. If it is merely a matter of training, then there is something wrong with that, because nothing, not even to become Queen of Spain, should cause her to do violence to her conscience by forsaking that which she believes to be true for that which she has been taught to be false.

As far as salvation is concerned, it matters very little which of the various sects of Christendom a person belongs to; but a living, active membership in the Church of Jesus Christ of Latter-day Saints promises "a crown of glory that passes not away," and therefore, any relinquishing of that membership is attended with a loss to which the perishable crowns of the earth cannot be compared.

With this high destiny in view, it will be seen that the sons and daughters of God are princes and princesses in very deed. To-day they may be hidden under this world's obscurity, but nevertheless, they are of royal lineage; and if they prove themselves worthy, and are true to their heritage and to their Great King, some day they will surely come into the possession of their inheritances, and sit among those who are truly honored and exalted.

N. A.

It may be of interest to know that this, number 1, of vol. 68 of the Star, is also number 3,026, counting from the beginning.

There is yet one more month for our friends who are working for new subscribers to the Star. Considerable interest is being manifest as to what conference is going to carry off the mission prizes, and also who will get the conference prizes.

The Saints generally throughout the British mission held special services on Sunday, December 24, 1905, to commemorate the one-hundredth anniversary of the Prophet Joseph Smith's birthday. A pleasing feature of the gathering at Oldham, Manchester conference, was the souvenir presented to each of those present, which consisted of the program of exercises, printed on beautiful Japanese paper table napkins.

Departures.—The following missionaries sailed from Liverpool for Boston, December 28th, 1905, per s.s. *Cymric*: From Great Britain—Alpha J. Higgs, William R. Scott, Mathias W. Lowe, Robert C. Kelly, George W. Webster,

George G. Mace, Ira J. Boyce, David H. Packard, Daniel T. Stuart, Wilford W. Paxman, Alonzo J. Marchant. From Scandinavia—Christian A. Hansen, John J. Plowman, Henry H. Hintze, Christian Jensen. From Sweden—Ernest S. Swalberg. From Switzerland and Germany—Joseph F. Thurber, James W. Thornton, John Rust. Forty-eight emigrating Saints sailed on the same boat. Elder Higgs had charge of the company.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

As it is the general opinion of the conference presidents and other Sunday school workers throughout the British mission that it is inadvisable to take up for this year's work the analytical study of the Book of Doctrine and Covenants as given in the fourth year Sunday School Outlines, it has been decided to take up again the third year's course as studied during the past year. As this course deals with the doctrines of the Church, it is a very appropriate one for classes whose members are continually changing, and among whom are many who are unacquainted with the principles of the Gospel.

The lesson outlines will be printed in the STAR each week throughout the year, so that a copy of every lesson may easily be placed in the hands of each member of the class. This week we give the first lesson. It is expected that every Sunday school Theological class throughout the mission will on Sunday, January 14, 1906, recite Lesson One as here given, and follow with the other lessons in their order. This will make a uniformity which will be of much assistance to the mission president and the conference presidents in their visits among the Saints.

Some helpful suggestions as to the manner of conducting lessons will be given in next week's STAR.

Lesson for January 14, 1906.

1. THE CREATOR.

1. God a Being with Body, Parts, and Passions. Exodus 4: 14; 20: 5-6; 33: 20-23; Deuteronomy 4: 11, 24, 31; 9: 10; Psalms 11: 4-7; 18: 6; 34: 15, 16; 78: 17-62; 79: 5, 6; 85: 3-5; Isaiah 30: 27, 28; Jeremiah 9: 24; Ezekiel 5: 13-15; Joel 2: 13; Nahum 1: 2-6; Acts 7: 55.

2. Man created in the image of God. Genesis 1: 26, 27; 5: 1; 18: 1, 2; Ezekiel 1: 26-28; Philippians 2: 6; Hebrews 1: 3; I Nephi 11: 11; Alma 22: 12; Ether 3: 15, 16; Moses 1: 6; Doc. and Cov. 20: 17, 18.

3. The Lord talks with man. Genesis 3: 9-19; 4: 6-15; 6: 13-21; 12: 7; 18: 17-33; 35: 9-15; Exodus 33: 9-20; Numbers 12: 7, 8; Moses 1: 1-7, 25-42; 7: 20-69; 8: 15-19; Abraham 2: 6-11: 22-25.

4. The Father and the Son. Matt. 26: 39; John 5: 19-30; 8: 16-19; 14: 6-31; 15: 9-16, 23; 16: 15, 27, 28, 32; 17: 1-26; I Cor. 8: 6; Philippians 2: 5-11; I Tim. 2: 5; Hebrews 1: 1-9; III Nephi 9: 15.

FROM THE MISSION FIELD.

Branch Organized at Cambridge.—The Saints of Cambridge were called together December 7, 1905, President Henry A. Grover being present and organized a branch in the Cambridge district of the Norwich conference, with seventeen members. A Sunday school was also organized. The Elders report two more baptisms, which took place at the Cambridge font on Saturday evening, December 17, 1905, Elder Ira J. Boyce officiating.

Bigotry at Swindon.—The Elders at Swindon, Bristol conference, having been disturbed in their street meetings recently, appealed to the police for protection. Contrary to the usual British love of fair play and freedom the officers refused to aid them in any way, and even threatened them with arrest if they continued their work. There must be some honest souls at Swindon who are seeking after the truth, for the evil one seems to be worried lest they find it.

Baptisms at Carlisle.—A baptismal service was held on Saturday, December 23rd, 1905, in the Carlisle Corporation Baths. After singing and prayer Elder Edward S. Rich spoke briefly upon the life of the Prophet Joseph Smith, also upon the necessity of obedience to the ordinance of baptism, after which seven persons were baptized, Elder Willard Neeley officiating. All present were impressed with the services which were a fitting commemoration of the hundredth anniversary of the Prophet's birth.

The Elders laboring in Carlisle have met with much opposition, but it is now abating and prospects for the future are very encouraging.

Rich Harvest at London.—A baptismal service was held on the afternoon of Sunday, December 17th, when twelve good, earnest people who had proved for themselves the truthfulness of the Gospel as taught by the Latter-day Saints, were initiated into the fold of Christ by going into the waters of baptism, President Hoopes, Elders Langton and Booth officiating. This makes a total of fifty-five baptisms in the London conference for the year 1905. The newly baptized members were confirmed at the evening service at the Finsbury Town Hall, which was also the occasion of the district meeting of the North, South, and East London branches. There were present Elder Alpha J. Higgs of the Liverpool office, President Jesse W. Hoopes and eleven traveling Elders of the London conference.

District Meetings.—A district meeting was held in the Westgate New Hall, Bradford, Leeds conference, on Sunday, December 17, 1905. President Reese M. Harper and eight traveling Elders were present. A good spirit prevailed throughout. The meetings were well attended by both Saints and friends.

A most interesting district meeting was held at Derby, in the Nottingham conference, on Sunday, December 10, 1905. Stirring addresses were made by the Elders, and the reports of the various organizations of the Derby branch showed marked advancement in the Gospel.

On December 17th a successful district meeting was held at Hucknall, Nottingham conference. The hall was crowded with interested listeners, and the Elders and Saints feel greatly encouraged over the good prospects in that district.

THE BRISTOL CONFERENCE.

The semi-annual Bristol conference was held in the Bradford Hall, Swindon, December 17th, 1905. President Heber J. Grant and fifteen traveling Elders were present.

President Wilford Day extended a hearty welcome to one and all, and presented the general and local authorities of the Church, who were unanimously sustained. He then read the statistical report of the conference, showing a membership of 240 souls. The tracts, books, and conversations show almost double that of last report.

Elders Ambrose Woolford and Charles Pocock bore their testimonies.

President Grant then addressed the meeting, showing in a beautiful way the advantage of keeping good accounts with the Lord by the payment of tithing. Exhorted one and all to learn the will of the Lord and gain eternal life by obedience to the same.

At the afternoon session remarks were made by Elders George M. McLean, Samuel E. McKean, Heber C. Smith, George F. Smith, and Calvin G. Roberts.

President Grant then addressed the meeting, setting forth the principles of the Gospel in a plain and convincing manner.

The evening meeting was well attended. Elders John W. B. Young, Robert C. Kelly, President Day, and Elder Edwin F. Tout of London spoke briefly, and then President Grant addressed the meeting, speaking on the trials of the Saints, their expulsion from the States, and their loyalty to God and their country.

Two sessions of the Priesthood meeting were held during the day.

Elder Edwin F. Tout and daughter Maggie rendered vocal selections at each service. Miss Weight of Swindon rendered a solo in the evening, Miss Bennit acting as accompanist. The musical selections were very much appreciated.

George M. McLean, Clerk of Conference.

SKETCHES OF MISSIONARY LIFE.

BY BISHOP EDWIN F. PARRY, RECENTLY OF THE PRESIDENCY OF THE EUROPEAN MISSION.

The following is an incident of missionary experience that occurred in Ireland: Two young Elders were one day distributing tracts in a small village. One visited on one side of the only street in the place, and his companion took the opposite side. While going along in the performance of this duty one of the missionaries called at a place where he found a man and his wife digging potatoes. A tract was offered to the man, but he was not in a humor to receive "Mormon" literature, so he gruffly ordered the Elder off his

premises, adding the threat that if he did not go he would brain him with his spade. His wife was not so unkind, and she remarked that she would accept the tract, saying that it would not do her any harm. "And where are ye from?" she inquired, recognizing the Elder was a stranger to the country. The young man replied that he was from Utah, in America. "From Utah!" she exclaimed, "and do you know our Micky?" The Elder replied that he could not say as to that, for he did not know what the full name of her son might be. "He works in the —— mine, in Utah, do you know him!" said the woman in her anxiety to hear what he knew about her far-off son. The young man said he also had worked in that same mine, and if she would state his name he could answer the question. She at once gave her son's name, and sure enough he was known to the missionary. "O, yes," said he, "I am acquainted with him. We used to sleep in the same bunk!" With this the old lady clasped the young man in her arms exclaiming, "The Lord bless ye; and ye're acquainted with our Micky! and his father was goin' to brain ye wid the shpade!" She held to the young man and wept for joy. The missionary's companion, seeing from a distance the woman's actions, thought his friend was in trouble and hastened to the premises. The situation was soon made clear to him, and both were invited into the house and treated with the greatest of kindness.

There is no way of telling just how much good one does in distributing tracts and in bearing his humble testimony to the people, or how far-reaching are the results of his efforts.

A circumstance in point is related by Apostle Lund. In substance it is here given: A gentleman whose residence was in Belgium, while on a visit to London, met one of our missionaries, who gave him a pamphlet setting forth our doctrines. The gentleman took it home, and, out of curiosity, read it through. He was deeply impressed with its contents, and became anxious to see a "Mormon" Elder, but could not get the address of any. He therefore wrote to the President of the Church, asking for more information concerning the Gospel, and inquiring where he could find some missionary of the Church. The letter of inquiry was forwarded to the president of the Netherlands mission, who sent an Elder to visit the writer of it. The Elder called upon the inquirer after truth, and the latter listened with deep interest to the explanations of the Gospel. Before the Elder left the city the gentleman requested baptism.

Many years ago a gentleman heard a Latter-day Saint missionary proclaiming the Gospel in an open-air meeting in India. He heard nothing further of the message at that time. He afterwards returned to his native country, Great Britain, and not long ago heard some of our Elders preaching in a meeting in South Wales. The first testimony he heard had made a lasting impression upon his mind, and when he again heard the same glorious message he investigated the claims set forth by the Elders and accepted the Gospel.

A gentleman who joined the Church some few years ago in the Leeds conference of the British mission stated that the first Latter-day Saint missionary he met impressed him by his humble and unassuming manner. He was more impressed by the Elder's demeanor than with the subject of his conver-

sation, and while in his presence for the first time he believed the Elder was indeed a servant of God. The man did not at once embrace the Gospel, but undertook to investigate it. In the meantime the young missionary was released from his labors and returned home, not knowing what would be the result of the humble testimony he bore to this particular person.

In 1884 Elders C. F. Christensen and W. F. Garner, two missionaries laboring in Carter County, Tennessee, were arrested on a false charge and taken to jail. It was at a time when excitement concerning the missionaries in the South ran high. While on their way to the place of confinement, one of the brethren remarked: "We might preach to these men as they did to the jailor of old." These words and other remarks made upon that occasion made a lasting impression upon one of the gang of men who were with the officer who made the arrest, and from that time he began to search for the true Gospel. But he never saw any more "Mormon" Elders until 1893, although he had read some of our Church works. At that time he was prepared for baptism, and he and his wife received the Gospel. He afterwards wrote to Elder Garner, informing him of his conversion, and what led to it.

Such experiences as the ones related below are sometimes met with while tracting. The narrator is Elder Frederick Scholes, who at the time, June, 1894, was a traveling Elder in the British mission.

"I had just left a Primitive Methodist minister after a prolonged conversation, and called at the next house, at which a lady answered the door and asked me to step inside. I commenced to talk of the Gospel message I had been sent to proclaim, and found her an attentive listener. She informed me that she had been praying to know which of the different religions was true, believing that the Bible is true, and that there is but 'one Lord, one faith, one baptism.' In answer to her prayers she had a manifestation, or a vision, and was carried away to a large hall; here she saw a man preaching the Gospel to her; after preaching to her for some time, he left her, saying: 'I will see you again and preach the Gospel to you.' During her recital of this manifestation she shed tears of joy, for her heart was full. She had desired to hear further of this person whom she had seen. Now she had that privilege, for she informed me that I was that person; she recognized me when she opened the door, and the words I had addressed to her were similar to the words spoken to her in the vision. I felt thankful to learn that I was chosen to bring 'glad tidings of great joy' to one who was searching after truth. I gave her some of our literature, with the admonition to read and learn further of the doctrine of which I had spoken. She has told me since then that she believes and will be baptized. On June 28th, I had called at a number of houses leaving at each some tracts, and as usual informed the people I would call again in a few days and leave a more advanced tract, and also endeavor to answer all questions they might ask. One family, upon learning what faith the tracts represented, sent one of the children running after me with the tracts, saying they did not want them. A number would not accept a tract under any consideration.

"My next experience was with a minister. A lady answered my knock and accepted the tracts. I informed her that I would call again and leave another tract, and endeavor to answer any question they might ask. I had

gone but a short distance from the house when the gentleman of the house hurriedly stepped out, coatless and hatless, and hailed me. I returned, whereupon he gave me back the tracts which I had just left, saying he did not want them, he had heard somewhat of the 'Mormons,' but did not agree with their teachings. I inquired in what way he differed from them. He said the question would lead to a discussion, and he had not time to talk with me, repeating that he had no need of the tracts. Having a 'Morgan tract' in my pocket, I offered it to him, asking him to read it. After a few excuses he accepted it. He then asked me a number of questions which I answered, and, becoming interested, he took out his watch and said he had fifteen minutes to spare, and asked if I would step into the house. He led the way into the drawing room, remarking that we would have a pipe and a chat; as I did not use tobacco, he asked me to have some tea. Not using tea, he asked if I would take coffee or chocolate. As I used neither he became solicitous as to what I did drink, and I answered, water or milk; whereupon he ordered milk and butter and bread brought up into the drawing room. I partook of the refreshments provided, and he smoked his pipe, and thus I had the privilege of conversing with him fully three-quarters of an hour. Upon leaving he gave me his card and an invitation to call again. I not only left him the tracts he at first refused, but a full supply of the tracts I had with me. The repulsive demeanor he at first manifested mellowed down into a more friendly attitude."

Such pleasing incidents as the first one narrated in the above letter are of not infrequent occurrence in the mission field. People have often been informed by dream or vision of the coming of missionaries with the Gospel message to deliver to them.

Sometimes a missionary's labors produce an unexpected result. It is difficult to get some people who show an interest in the Gospel convinced of the necessity of baptism. Often, though, when they are fully convinced they readily obey. An Elder who was recently engaged in missionary labors made the acquaintance of a lady whom he met while distributing tracts. She seemed to be favorably impressed with his teachings; and the scriptural proofs he advanced in support of his claim that baptism was essential to salvation were convincing to her. Her admission of this fact led the missionary to believe that she might accept the Gospel; but upon a subsequent visit to her home he was given to understand that there was no more need of him calling upon her to talk upon the Gospel, as he had already shown her the necessity of baptism, and she had complied with that ordinance by having her minister baptize her.

Another missionary who had made the acquaintance of a lady called upon her and her husband a few times to talk with them upon religion. Having explained to them upon previous visits the first principles of the Gospel, the Elder finally ventured to advance a little further. He took occasion to state the views of the Latter-day Saints concerning the eternity of the marriage covenant—that a man and woman might be married not only for this life but also for the hereafter. On learning this the woman replied: "Why, bless your soul, if that's what you believe in I want nothing to do with you. I've had enough of my husband in this life already!"

THE STEADY WORKER.

[Though the following poem aptly teaches a general lesson, the Editorial Department of the MILLENNIAL STAR thought it lacked one stanza which would apply specifically to "The Steady Workers" in the British mission. It (E. D.) therefore undertook to supply the deficiency—

There's Elder Workman, he can give you many reasons why
For tracting every day is best, though cold, or wet, or dry.

That seemed passable, but then—well, will not the poetically inclined readers of the STAR come to the rescue? A third stanza is wanted, and we shall be pleased to print some of the best received.—ED.]

Whene'er the sun was pouring down Squire Pettigrew would say,
"Now, hurrah, boys! It's time right now to be a-making hay,
Because, you see, the sun's so hot 'twill cure it right away!"
And so the mowers all kept on a-mowing.
But when a cloud obscured the sun the Squire would gayly shout,
"Oh, now's the time for working while the sun is blotted out,
A cooling cloud like that will make our muscles twice as stout!"
And that's the way he kept the scythes a-going.

Hence, little did it matter was the weather wet or dry—
If sunshine filled the valleys, or if clouds shut out the sky,
He'd always think of something which he deemed a reason why
'Twas just the time for him to keep a-working.
But now and then, or so it seemed, the reasons he would seek
For working on were quite far-fetched and faulty, so to speak,
But, oh! they were not half so thin as are the many weak
Excuses lazy people find for shirking.

NIXON WATERMAN.

DIED.

GRIFFITHS.—At Pontypool, Mon., Wales, December 8th, 1905, Daisy Maud, aged 3 months, infant daughter of William and Elizabeth Griffiths.

NEAL.—At Bristol, December 16th, 1905, Lydia, wife of Brother A. E. Neal. Interment in Avon View Cemetery, December 21st, 1905.

OWENS.—At Middlesborough, December 24th, 1905, Ruby Wilson, the one year old daughter of Harry and Margaret W. Owens.

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